The Christian Community

A JOURNAL OF COMMUNITY RELIGION

New Decalog For Human Welfare

THE sole justification of any social order must be the **W**elfare of **H**uman **B**eings.

Our Constitution's **W**elfare **C**lause must guide its interpretation.

Fact-finding, fact-understanding and fact-facing should replace our **E**motional **A**ttitudes.

In order that the masses may have the buying power to buy the things that industry makes, **C**apital must **G**et **L**ess and **W**orkers **M**ore of the nation's income.

Where wealth has vanished from behind debts, such **D**ebts must be **C**ancelled and many other debts adjusted to come within the **D**ebtor's **A**bility to **P**ay.

We should provide at once that, in case of another war, the U. S. Government—for the period of the war—would **C**onscript all **W**ealth needed for the prosecution of the war. **H**uman **L**ives must not be less sacred than wealth.

We must curb **C**oncentration of **W**ealth, and provide economic security for the masses rather than economic power for the favored few.

We need to **T**ake **G**overnment **D**oles **A**way from all business groups.

There is **N**o **E**conomic **S**anta **C**laus. Whenever a governmental agency spends a dollar, that dollar must ultimately come from some individual.

Harnessing the energy in our natural resources has increased production and made **A**bundance **N**ow **P**ossible for **A**ll—but we lack fair distribution. Harnessing the philosophy of living of Jesus to man's social relationships would make **A**bundance and **E**conomic **S**ecurity **A**vailable for **A**ll.

SEPTEMBER 21, 1934

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers Uniting Churches
Promoting Community Programs
Publicity on Church Unity

A New World Community

BEFORE the door of Wanamaker's in New York stand two big pottery jars. Both are held in frames of heavy iron and both at a casual glance look alike. On closer view one of them is seen to have been broken into a score of pieces, and there it stands inseparable, yet shattered within the very bands of unity. That is our world today. On the one hand, all the modern physical instruments of communication, the helplessness of industry without world-wide resources and markets, the spilling back and forth of ideas, styles, causes, riots, religions, are holding the social groups of the whole world in an inescapable embrace. On the other hand, the death-struggle for resources and markets, the consequent knotting together of each national group around its own machines, and the class war slowly but certainly rising—these like hammers are smashing the very matrix of unity by blows from within.

INTELLIGENT people must ask if there is any cement for such a crazy world. We who call ourselves Christians believe there is and we would all say that it lies, in some sense, in the personality of Christ. But our answer is up to the present moment academic and futile because we have had no techniques strong enough to give it effect. We have had techniques — notably three—but these have been impotent. We have had individual integrity, but it has been fragile before vast collective powers like nations and industrial companies. We have had schemes of political and economic reform, but these have dealt only with the means of life, not with its ends; not with its depths, its interior and eternal quality, so that even when successful they have left men still the greedy and hating animals they were before. We have had love, but it has been largely a feeling: as soon as a war or other group struggle has put it on the rack it has broken down.

SOME of us are therefore beginning to see that a new instrument must be found if the jar is ever to be made whole. This instrument must, of course, extend throughout the world. It must, some of us think, be persons, themselves, but woven together in a solidarity, like communism or nazism, which no other social power can readily smash. It must be rooted in the eternal, concerned over the purposes and quality, not the trappings, of life; wholly willing to use the trappings but not confusing them with life itself. Out of that rootage it must wield the tools of politics and economics but wield them with an iron love: a hard, clean, realistic, terribly brave love which knows beforehand that it can win only by suffering.

NOW, what I have just drawn is a portrait of a new world community which I like to call The Christian Internationale. Some of us, especially in the student world, are re-dreaming it today, and beginning also to give ourselves to it, as far as we can see the way. It will include Y. M. C. A.'s and Y. W. C. A.'s and foreign missions and denominations, which it may or may not destroy as organizations but will certainly absorb into a self-conscious spiritual fellowship. We think it can recement the jar—in order, of course, that the jar may hold water. If it cannot, there is no other instrument in sight that can. So, to us, to be Christian today requires creative participation in The Christian Internationale.

—Raymond Currier

"I like your new paper THE CHRISTIAN COMMUNITY. I like the spirit of it. It rings true."

Lester E. Bond, Hood River, Oregon.

"Hoorah for THE CHRISTIAN COMMUNITY! It exceeds my highest expectations. Quite above par in make-up, printing and paper. It will be the best investment in America for one dollar. The verse lightens the page. This paper is worthy of the movement."

Carl S. Weist, Mount Vernon, N. Y.

The Door

He watched a shepherd leading his flock
Into the fold for the night;
They crowded by him; he counted each
As they came through the fading light.

The Master watched, and then He spoke:
"For each of you I am the Door
Into safety and rest; I guard you until
You are strong to adventure once more.

"I stand aside; I watch you go
To gather laurels from strife
In worthy jousts for the gains of truth;
I am your Door into Life."

ANNE REILEY NESOM

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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The Spirit Of Jesus

ONE hears on all hands a common phrase—"the spirit of Jesus." Just what is the implication of this?

It is in sharp contra-distinction to the current dictatorial phrases so freely expressed "trippingly off the tongue."

The temptation today is to "get hard-boiled," "to give them the wise-crack," and spoil even our speech by punctuating emphasis to voice and phrase to show "we've been places and seen things."

Well, ministers are no exception to "wise-cracks." They "sell" the Gospel. The speaker *roars* at you from "the quiet hour" on the radio. "Souls are saved" while ears burn.

Manifestly "the spirit of Jesus" is the opposite of all of this. Gentle voice and manners, courteous demeanor, speech that shows breeding and culture and a life tuned to quiet ways and quiet thinking demand "the spirit of Jesus."

Whole communities might be less jumpy and nervous if a little of Jesus' gentleness were practiced by the clergy as well as preached.

The Largest Strike

WILLIAM GREEN, president of the American Federation of Labor, in his Labor Day address at Wichita, Kansas, took as his text section 7A of the Code for the National Recovery Act. He may well stand on that. It is the "John 3:16" of Labor.

More strikes have occurred than ever in our history. The largest one is in progress at this writing. It happens to involve textile mills.

Now the daily papers cry out "Communism"—"Reds" and other unglorious epithets, but anyone who gives half a reflection to it knows that while left-wing labor leaders are in circulation, the demands justly presented by labor under the N. R. A. are made by honest, just and hardworking leaders who are as anxious to plan ourselves out of the depression as are the captains of industry.

Upton Sinclair becomes a nominee, on the Democratic ticket for governor of California. His "EPIC" program to end poverty in California may be the breaking point of word-slinging and the getting down to practical measures to place back in our social economy between eight and ten million still admittedly unemployed.

If it takes a large strike to arouse our nation to the rights of labor to organize and "bargain collectively," we may yet see the masses in favor of a *real* new deal.

Conspiracy Of Silence

DAILY newspapers have been beaten into a campaign of silence by the producers and exhibitors of motion pictures.

The Legion of Decency campaign was very good news two months ago, but it really began to be effective and the "free" organs of opinion were quieted and now all is "quiet on the western front." Meanwhile the Federal Council representing Protestants swings into action.

A pledge is being circulated, a portion of which reads: "Considering these evils, I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same." Now the question is, who is to decide what is a decent picture?

The fall releases of the companies in Hollywood will begin to tell the story as to the effectiveness of the campaign.

In the meantime, the glorious American press is as much "censored" about the campaign of decency as if we had voted Hitler into the White House. "How can such things be?"

Reformation—1934 Model

FROM "The Friends of Europe" 122, St. Stephens House, Victoria Embankment, Westminster, S. W. 1, England, comes a pamphlet entitled "Protestantism in the Totalitarian State."

It is booklet number 12 in a series of discussions on problems of modern Europe. Wickham Steed, J. L. Garvin, Sir Edward Grigg, Professor Ernest Barker and others are writing these booklets.

"The primary purpose of this pamphlet is to describe the condition of the Evangelical Church in the first year of Nazi Rule." Elsewhere in THE CHRISTIAN COMMUNITY, Burris Jenkins describes some of the conditions of the present church and state contest in Germany.

This pamphlet bears witness to the determined attempt to subjugate the German Church to the state.

Professors of church history surely should have popular classes this fall if they will turn the spotlight on "the Reformation" 1934 model.

When Karl Barth comes to America this fall, crowded audiences should bear witness to the eternal quality of our Christian inheritance and every Protestant may begin to learn why we had a Reformation.

This is an issue which makes blood-brothers of Lutherans, Reformed, Episcopalians, Presbyterians, and all the more than 300 kinds of us.

"Sic semper Tyrannus."

The Drift Of The Day

On the Baltic, August, 1934.

PERHAPS the bravest man in Germany, certainly one of the bravest, we went to call upon and spent a half-hour with the other day, formerly a commander in a most dangerous branch of war service, now one of the most popular preachers in Berlin. His name has appeared in the American press, but I do not wish further to endanger him by mentioning it. The authorities have tried to put him out of his church, but have not succeeded. He preaches practically every Sunday, and the people seek him out. His church paper, however, the reigning powers have suppressed.

The Pastor seemed the least timorous of the seven men seated in his drawing room, although he is in the forefront of the 6,000 ministers who stand out in religious opposition to the government and, in fact, the very personification of it. A lean man, rather under than over middle height, his thin face deeply lined, though not with scars of age, as he cannot be above forty-two or three, but lines of care and danger, he talked freely, his piercing dark eyes alert in his brown-skinned face. His is a gentle and benevolent countenance, in spite of the gruesome war work he had to do. He stands in as precarious a position as ever Martin Luther did, and no doubt he has said to himself a thousand times the words of Luther before the Diet at Worms, "Here I stand. I can do naught else. God help me. Amen."

THE heart of the religious controversy lies in this, that the Nazi dictatorship wishes to subdue, and forcibly unite, all the churches of Germany into a state church, machine-made, machine-controlled, regimented, disciplined like all the rest of the social life. Hitler, himself a Roman Catholic, took his old army chaplain, by the name of Mueller, and made him Reichsbishop, or archbishop, and instructed him, in effect, "Now whip them into line." Now there is not to be found a stiffer-necked bunch of men on earth than a bunch of preachers, when they think their right and their religion are at stake. That is why religious crimes are the most terrible, whether crusaders, puritans, Mohammedans, what not. It is a matter of conscience. Hundreds of pastors rebelled against the regimentation, were thrown out of their pulpits or exiled. Karl Barth, so eminent among them, as far as we can learn, has gone to Switzerland. On one side the government, in its policy called "Volksgemeinschaft," a word hard to translate, meaning the uniting of the people with one spirit, one aim, one organization, tries to unite the free churches, full of the protestant spirit of Luther, into a religious contrivance. On the other side, the churches buck and kick and balk and refuse to be herded. We had come to confer with one of the bell-wethers. He talked to us freely enough; but when we went away and offered to leave with him our cards, he thanked us and refused them.

He answered our questions with utmost frankness. For example, we asked him if he would ever fight again in another war. He answered that his conscience would have to guide him when the time came. In other words, he would fight again if he thought his country in the right.

WE ASKED him why he was standing out against the Reichsbishop. He replied that the whole of his gospel, the gospel of Martin Luther's church, was at stake. That gospel took the view that man was bad, lost in sin, and must gain redemption through the blood of Christ, by the process of repentance. He said the archbishop did not think of man as bad, preached that man is an exalted being, not greatly in need of salvation, and had little or nothing to say about sin.

We asked if the State Church, called German Christians, interfered with the life and training of the children of the Lutheran and other churches. He answered that it did, that it took up their time and alienated them from church classes and organizations. We asked if his fellow pastors had excluded all men with any Jewish blood in their veins from the churches. He replied that they had been excluded from the pulpits, but not from the churches. From a former pastor we got the impulsive and explosive verdict that the trouble is the Reichsbishop is a fool. Then he caught himself and begged us not to quote him.

From all the different sources at my command, the roots of the revolt in the German church, like everything else in the German situation, exceedingly complex, seem to number four principal causes of conflict:

FIRST, there is the attempt arbitrarily to unite the churches hitherto maintained on provincial lines into one big state church. There have been synods in the Prussian Church, the Bavarian Church, the Church of Westphalia, Saxony, Hesse, and the rest. Now the government wants them all under one big united synod, the State or Reich synod, the State Church. These various provincial churches refuse so to be pushed into union. They each have their own usages, traditions, cherished ways and manners. We have tried some of this uniting business in the U. S. with meager and doubtful results, north with south, slave and free, so we can understand at least the reluctance of German pastors to listen to a secular power which says to them; "Go to! We want union. We want solidarity, to promote the harmony of the German people and the German Reich. Get together, we command you!" And takes these churches by the scruff of the neck and tries to make them take a big swig of Volksgemeinschaft. The churches struggle loose and cry, "You go chase yourself, you secular powers! You go jump into the lake! Shall we obey Caesar or God?"

THAT'S number one. Now number two is theological. It grows out of a difference in doctrine, the stubbornest difference in this poor world. Luther's church is preeminently orthodox, evangelical, trinitarian, fundamentalist. Reichsbishop Mueller's church, the Nazi church, as far as I can ascertain, is quite modernist, humanist, liberal, radical, unitarian, latitudinarian. It exalts man and, with at least a tincture of Nietzsche, the superman. It believes that man is inherently good, not bad. It believes in growth and development more than in a mystical blood atonement and a sort of semi-miraculous redemption. That is too arrantly free and modern for the old Lutheran mind. Orthodoxy is the most hard-shelled doxy among human beings, as Adolph

Hitler and Reichsbishop Mueller will find out by dear experience before they get through. We in America know something of the bitterness of the fundamentalist-modernist controversy. Our friend told us, when we suggested that perhaps a compromise might be found, "There will be no compromise!" And he squared his shoulders and snapped his jaws and we could see he was a first-class fighting man.

It is his exceptional war record, indeed, which makes it impossible to oust him from his pulpit. There are four ministers, in fact, on the staff of his church. The other three are appointees of the Reichsbishop; but when the State Church sent a fourth man out to supplant this ex-commander, the vestry, or board of the church, met him with the statement that there was no vacancy and he would not be needed. As a matter of fact, one of the gravest dangers that threatens the Nazi government lies in this church revolt.

ANOTHER reason for the pastors' revolt appears in their fear of the absorption of their children into the Youth Movement of the Reich to such a degree that they will have no time left for religious activities. There is good ground for this fear. The Germans have taken a leaf out of the Russian book in the regimentation of children and youth. All the young people are in the Nazi Youth Movement. You see them all over Germany in their shorts and bathing suits, camping, tramping, swimming. The leaders of the movement claim that only Saturday is taken up in their drilling for health, wholesomeness, and a thorough indoctrination with national socialist principles. The pastors, however, claim that their children are kept out all Saturday night, get in too late for services on Sunday, and promptly doze off to sleep. Moreover, the children and young people sweep into the Youth Movement because all their young friends go that way. One of these pastors told us that his own son of nineteen had gone so strongly Nazi that he almost dreaded to see the boy come home for fear the father and son could no longer understand each other. We ourselves could easily see that other days besides Saturday were used for the Youth Movement, because there they were in field and forest any day in the week. To be sure this is vacation time, but we believe that even in school time there is good ground for the pastors' complaint.

The Catholic Church feels the same way. All their religious organizations for training the young suffer from the absorption in the Youth Movement. The Roman Church, therefore, has its troubles with the national Socialists.

THE fourth cause for the rift between the churches and the State Church lies in the neo-paganism with which the Nazi regime is shot through. Whether deliberately or not, the party is leading the people in a revival of the old German Sagas, the myths and legends of the pre-Christian era. Thor, Woden, Siegfried, Brunhilde and all the rest of the gods and demi-gods. The Nietzschean ideal of the hero, the superman, the strong and ruthless man, supplants the Christian ideal of a just, a merciful, a good man. All morals feel the effect, the pastors say, of this pagan philosophy. It is entirely out of harmony with the teaching of Jesus, and the coming generation will no longer hold to the moral teachings of Christianity.

As a matter of fact, I saw a distinct falling off in attendance at the Dom, or cathedral church, in Berlin, from the congregations I had seen in other years. This old church of the Kaiser has 2,500 seats, and we guessed that about 1,900 of them were occupied. The boys' and men's choir which used to make such glorious music was no longer there. The favorite preacher of the Kaiser, Dr. Von Kessler, spoke, very eloquently and beautifully, one of the great preachers of Germany. He spoke of the vine and the branches in the parable, how pruning the vine did not mean the destruction of the vine, and how Germany had been pruned also but not destroyed. We could see the effect of the comforting words on the faces of the listeners. But very few young persons appeared in the congregation.

THESE four causes seem enough to create a tremendous upheaval in any religious body, indeed any one of them. Enforced union is enough. So is the modernist-fundamentalist controversy. The weaning away of the young by organizations fostered by the State would sufficiently excite any church. And the inrush of a pagan philosophy and a pagan moral view would do the same.

We left the home of the daring commander-pastor with the feeling that we had been in the presence of a possible martyr. We asked him plainly if he was in danger. He shrugged his shoulders, smiled a little, a sad smile, and replied, "God knows." But we knew he would not shrink from it.

—Burris Jenkins

Who's Who

W. C. Latta, community specialist at Purdue University, Lafayette, Indiana. This paper was presented to the Northeast Indiana Methodist Episcopal Conference and created much discussion.

H. Lincoln MacKenzie, minister of the Community Church of Great Neck, N. Y. This article was sent from Cardigan, Prince Edward Island, Canada, where Mr. MacKenzie has been spending the summer.

Burris Jenkins, of Kansas City. Correspondence came from Dr. Jenkins during his visit to Germany with the Sherwood Eddy party.

N. A. McCune, minister of the People's Church at the Michigan State College, East Lansing, Michigan, and frequent contributor to the former **Community Churchman.**

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Rural Church Merging For Efficiency

by W. C. LATTA

FOR the sake of definiteness in considering the subject, Rural Church Merging, let it be understood that the term RURAL as here used includes villages and towns with 2,500 population or less, as well as the open country, and that the term MERGING in this connection means the federation or organic union of two or more churches into a larger single working unit.

The subject implies a criticism of the existing order, a suggestion that the rural churches, functioning as separate units, are not fully meeting the needs of rural communities. That such is the case and that this situation is general and serious in many parts of rural Indiana as well as in other states is admitted and lamented by informed candid observers. A questionnaire sent out to rural extension workers in the State last year brought sixty replies representing forty-six Indiana counties. These mention eighty-four over-churched centers many of whose churches are weak, struggling, or decadent. The list could easily be more than doubled as several entire counties were reported as being over - churched. Other correspondents reported many such centers without naming them. Indeed we need not go far afield from this historic religious center to find a near parallel. According to reports very few rural churches show an increase in membership except by transfers from open country points; many are standing still, while others are shrinking and decadent though struggling, and not a few rural churches have died or become dormant, their houses of worship now being used, if at all, only for funerals and other special occasions.

THE reasons for this nearly static condition are found both within the churches themselves and in the changed rural situation. These churches are weak because they are functioning in small competitive units, while the business and social organizations of rural communities are forming larger units, and cooperation is the keynote of their activities. In creed and membership requirements these churches emphasize denominational distinctions which the non-church rural leaders, and especially the youth, regard with growing indifference. The conservatism of these rural churches and their adherence to the standards and methods of the fathers—not altogether good—are met by the open questioning of the sons who are breaking away from the early moorings and blazing new paths of procedure —not altogether bad. Thus a widening and regrettable breach is forming between the old and the new, between the passing and the rising generation.

Rural Revolution

The shake-up of rural institutions and customs, due to the advent of the rural free mail delivery, the daily newspaper, the automobile, the improved highways, the central township school, electricity, the telephone and the radio, has wrought epochal changes in the homes and in the business and social habits of rural people. But in the midst of these changes the rural churches have remained largely unchanged, anchored to early methods and standards while the stream of progress in other lines has been moving on. In consequence these churches have lost their former preeminence in the community life and must now yield precedence to the consolidated rural school, the community hall, and the business and social organizations of the farmers and young people.

IN their denominational emphasis, membership requirements, practical omission of local material objectives, small separate units, competitive activities, limited appeal to non-church folks, and their short-term pastors, many of whom are part-time and non-resident, the denominational rural churches appear to have inherent weaknesses in meeting present community needs. In view of their waning influence in community affairs and upon outsiders, and their losing grip on the young folks the conclusion seems irresistible that the prevailing type of rural church cannot be the most effective in promoting rural community betterment. This is indeed a somber picture but many extension workers affirm that it is sadly true of numerous rural communities in the state.

Why The Community Church?

At this point the question naturally arises, if the denominational church with its separate small units is proving inefficient in satisfying present rural community needs, is some other form of church better adapted to meet the situation? Does the rural community church promise a better solution of the problem? What has it to offer in the way of relief? Can it effectively contribute to the development of the material, economic and civic interests of the community? Can it successfully cooperate with the business, social, recreational and cultural organizations and groups for community betterment? Can it so approach and cooperate with the non-church rural leaders as to win their esteem and their support of its program for rural life enrichment? Can it encourage the youth and secure their participation in its varied program? Can it help to improve the farming and business methods of the community?

CAN it help to prevent or reduce community hazards from fire, theft, and epidemics of disease? Can it exert a wholesome diffusive influence that will reach every home and prove helpful to every adult, every young person and every child? Will its successful cultivation of the *home* field as its *first* objective open the way for the *second* and *wider* objectives, national and world betterment?

DO these several questions suggest an unattainable ideal? In answer, can the true individual Christian afford to cherish a less inclusive ideal for his community, whether rural or urban? Must not the rural church, in its attempt to follow the teaching of the Master, undertake to achieve *all* these objectives? Many rural community churches, including 20 reported in Indiana, are now making commendable progress in the achievement of these goals, in the face of adverse tendencies and opposing forces.

Many Advantages

The more important distinctive advantages of the rural community church which make possible its success are: its unity of spirit and harmony of action; its strength in numbers and resources; its autonomous government and its initiative; its courage to undertake large projects; its avowed purpose to promote *all* the true material and cultural interests of the community; its united opposition to inimical interests and activities; its active cooperation with other uplifting community organizations; its strong appeal for the cooperation of the non-church rural leaders to share in joint efforts to promote the prosperity and advancement of the community; its simple platform of faith in Christ and purpose to follow His teachings; and last and surpassingly important, its ability to secure and retain a full-time resident rural-minded spiritual leader. In the light of these advantages do not the several goals mentioned above appear to be achievable by the merged community church?

THE community church with its many distinctive advantages can evolve and carry on under the direction of a resident pastor, assisted by a strong corps of active lay workers, a well-rounded, attractive, continuing program of activities for the enlightenment, edification and entertainment of old and young, and for the enrichment of the community life. This program would doubtless include, with other things, most of the following features: Bible instruction; public worship; devotional periods; lectures; book reviews; forensics; music recitals; choruses; literary, art and athletic contests; dramatizations and pageants; church and home socials; and the organization of a possible score of committees composed of church and non-church folks, including both the adults and the youth of different ages, for the study and promotion of the many material and cultural phases of the community life. The feature of superlative importance in such a program would be the enlistment, development and stabilizing of the youth of the community, our future citizens, during the character-forming period of their lives. It must be admitted, however, that the mechanism of organization, definiteness of community goal, size and unity of the membership will not alone suffice. Important as these are, to them must be added the dynamic of a gripping felt need, a compelling vision of the opportunity to advance the kingdom of God in the community life, and the inspiration of Jesus Christ to enter, occupy, possess and bless.

The community church with the open door of its working platform of faith in Christ, presents a very persuasive appeal for the enrollment, as members, of the alert well-meaning youth who, though impatient of religious denominational restrictions, are still responsive to the simple but sublime teaching and wondrously winsome personality of Jesus Christ who is and must ever remain "the chiefest among ten thousand and the one altogether lovely."

IF the advantages herein claimed for the community church are not greatly exaggerated, it is destined to occupy a wider field and render a larger service in the coming years. Why then is not the number of community churches increasing more rapidly? Of the several reasons that might be given, the following are some of the more important: These are the conservatism and creedal differences of many of the older laymen; their veneration for the graves of their forefathers; the difficulties of church property adjustment; and the reluctance and frequent opposition of the church administrative authorities. The fact is that the community church has not been wanted, and that even now it is being only reluctantly recognized as an effective form of rural church organization. The plan of the community church is *first* to make the home base strong as the condition for effective service in the larger realm of world relations. To the unbiased, does it not appear logical to put *first, community betterment* rather than *connectional church organization?* It is expected of course that as the community church grows strong, it will and should take on, with the proper leadership, the wider objectives of national and world betterment.

Experience Teaches

The fact that the twenty merged churches reported by Indiana correspondents have forged their way to recognition and vigorous life in the face of all local obstacles and of the almost universal disparagement by denominational church executives, is evidence of their vitality and their adaptation to the changed rural conditions. Concrete evidence of the obstacles incurred in church merging is seen in the fact that of the reported twenty merged Indiana churches, ten are still working under the banner of the stronger of the merged bodies, five are federated, reporting to each of the affiliating denominations, and only five are really independent community churches.

AS the community church is quite willing to meet and abide by the crucial test of performance, and as a recent General Conference partly opened the door to encourage some form of church merging adapted to the local conditions, may we not hope that the administrative authorities of our *own* church will hereafter extend real encouragement to the progressive rural communities in their efforts to effect some form of church merging for better service in promoting the material, cultural and spiritual interests of humanity, in both home and world fields.

* * * * *

"You have set a high mark in the first issue. Here is my dollar."

John Paul Jones, Chebanse, Illinois.

A Modern Medical Mission

by SAMUEL GUY INMAN

THE medical work is an important phase of the four-fold missionary service initiated under the interdenominational Board for Christian Work in Santo Domingo. Soon after the Board was organized in 1920 an American Spanish-speaking doctor and two American trained nurses were sent down at the urgent request of the Board's representative in Santo Domingo to begin clinic work among the needy sick. Hospitalization was so necessary that a further appeal was made to the Board. This was met temporarily by a gift from the Puerto Rican Evangelical Churches which permitted the purchase of the equipment of a twelve-bed hospital. With this equipment and staff, in rented quarters, work was begun. The Dominicans grasped eagerly the new and unknown type of Christian medical assistance offered to them.

So many undernourished children were brought to the hospital that it was not long before special baby clinics were opened.

THE training of Dominican nurses was begun. Trained nursing was entirely new to Santo Domingo. The building up of a trained school for nurses has been more difficult than one unfamiliar with conditions in a country like Santo Domingo could imagine. Prejudice and customs have to be fought while the dignity of hard work and service must be taught.

Many colorful and appealing stories can be told concerning this medical service in Santo Domingo. But the medical program of the "Hospital Internacional" has been conducted with certain underlying purposes. The aim is not only to alleviate suffering but to demonstrate to the Dominican people the meaning of *Christian* medical service, to elevate the criterion of professional ethics to Christian standards.

ONE modern, well-equipped, properly maintained hospital of sixty to eighty bed capacity, with a first-class staff and nurses' training school (a description of the present status of the Hospital Internacional) cannot serve a population of a million people. Nor can it be hoped that every Dominican physician will be converted to a completely Christian professional code in ten, twenty, even fifty years. The Board does hope to demonstrate a service both Christian and

Hospital Internacional, Santo Domingo City

"How much have I gained this week, nurse?"

professional that will enlighten the Dominican citizen concerning what he may demand from those who attempt to meet his medical needs. The Dominican has thus far shown himself willing always to bear as much of the financial expense of this service as could possibly be expected.

TODAY the Hospital medical staff is Dominican, with the exception of the American trained nurses who manage the institution and the training school. The head of the staff recently gained first prize in surgery at a national medical congress. He is a graduate of the University of Santo Domingo with special work at Post Graduate Hospital in New York City. The second doctor is also a graduate of the local University with post-graduate study in pediatrics and obstetrics at the University of Paris. A promising young interne is just about to enter the School of Tropical Medicine at San Juan, Porto Rico, for preparation as a laboratory technician.

THE day of foreign missionary doctors in Latin America is fast disappearing, due to an abundance of well prepared national medical men. Yet the field of diagnosis and pathological treatment have been very much neglected in this area. Laboratory, X-ray and pathological research are three branches of the medical service still to be initiated in the Hospital. So the task is only in its beginnings.

Let us quote from a letter received a few days ago from the Superintendent of the Board in Santo Domingo:

"I was in San Cristobal yesterday and made a trip to a country district where there is a most encouraging piece of work. This is a very thickly populated section and the Gospel is really getting hold of the people. If anyone ever suggests to me that *Hospital Internacional* is not an evangelizing agency I'll take him to this section where there is very definite proof of the work of the hospital. There is praise not only for the splendid medical work which has been done but our pastors are constantly telling of cases where the hospital has been the first real introduction of people to the gospel. There are a half dozen cases such as this in San Cristobal district—people who have been fanatically against our work but who have come to the hospital, seen Christianity in action and returned home to become friends of our work and workers in the local church program."

Announcement

WE ARE delighted to announce that Dr. Frederick B. Fisher, pastor of the Community Cathedral (the First Methodist Episcopal Church) Ann Arbor, Michigan, who has just accepted a call to the Central Methodist Church, of Detroit, has accepted our invitation to be a contributing editor of THE CHRISTIAN COMMUNITY. Dr. Fisher is en route from Europe and will begin his work in Detroit on September 30. Next summer Dr. Fisher plans preaching missions in Malaysia, New Zealand and Australia and promises to send occasional articles for THE CHRISTIAN COMMUNITY during his trip.—*The Editor.*

Human Nature And The Divine Society

by H. LINCOLN MAC KENZIE

ST. PAUL in one of his inspirational expressions, hurls at the world of human concern, his shattering estimation of human nature in the raw. And like every high-minded soul who essays to make such a valuation, he uses his knowledge of himself as the only valid criterion of judgment. Here then is his castigating personal confession of what he finds to be the elemental bane of all his woe, "I am a creature of the flesh, in the thraldom of sin. For in my flesh no good dwells. I cannot be good as I want to be, and I do wrong against my better nature. The wish is there, but not the power of doing what is right."

Adoration

(From a Picture in the Pittsburgh Gallery)

Young motherhood has little need
Of frankincense and myrrh;
But little loving neighbor-gifts
Are everything to her!

—MARGARETTE BALL DICKSON

Self-Expression

The truth seems to be that we have been living under the false illusion that human nature, in itself, is all right. St. Paul affirms the contrary, it is all wrong. A great deal of the pseudo-science of the past generation, inspired and supported by so-called Christian Science, has preached this doctrine of the intrinsic rightness of human nature. Its slogan has been, "express yourself." Now we are discovering that the self which has been expressed was not worth expressing, and the results of undisciplined, and unharnessed egoistic, and ego-centric impulses are individually and socially chaotic and disastrous.

TO recognize that unregenerate human nature is sinful and prone to evil, is to have an understanding of that which today motivates the passions and desires of mankind, and it becomes for us the key by which we may unlock the door that hides away the sinister forces in man's nature, which are always so destructive and brutal as they issue in individual and social conduct.

St. Paul could readily account for this human weakness on the basis of Adam's fall. Moderns are schooled in thinking of its origin in terms of instincts, which indeed pretty well accounts for the taint, but characteristically our modern preaching fails to demand an answer to the still insistent problem as to why animal nature needs at all to be red in tooth and claw.

God's Victory

The old religious systems recognizing this basic evil in life developed some very potent measures to deal with it. In Christianity the Cross has ever been the symbol of God's eternal victory over it. And sometimes when mankind gets out of control, its challenge, and its remedy, is to be assayed anew, if only for the lack of something with greater validity, if indeed, there is anything else in the moral universe, to which man might look for redemption. Thus far there is not the slightest evidence of any other way.

WE are obligated, therefore, to consider seriously the modern implications of St. Paul's pronouncement, and his conviction, based on his own profound experience, that only "in Christ" can man be reborn into a new creature.

Where Is Human Goodness?

One of the greatest errors of modern preaching, and which is a logical expression of the underlying philosophy of Protestantism, is the facile acceptance of the theory that once evil is revealed right-minded people will arise to stamp it out. The catch is, that taken by and large there are no right-minded people. If so, why do these people countenance war, slums,

(Continued on page 15)

The Church of the Month

THE UNITED CHURCH

Duluth, Minnesota

THE United Baptist Christian Church of Duluth, Minnesota, celebrated its fifth anniversary on Sunday morning, July 1 of this summer. The celebration marked the union of the First Christian and First Baptist Churches five years ago. At that time the pastor of the First Christian Church, Homer J. Armstrong, was called as minister of the United Church. Mr. Armstrong is beginning his seventh year of ministry in Duluth.

For eighteen years the congregation of the First Christian Church had been worshiping in a basement structure on the corner of 12th Avenue E and 4th Street. Efforts at completion of their structure never met with success. During the spring of 1928, the church asked assistance of the Home Department of the United Christian Missionary Society. Homer J. Armstrong, then serving in the southwest as an evangelist under Jesse M. Bader, was sent to help the Duluth congregation. The meeting which followed was so successful that the congregation demanded that Mr. Armstrong remain as pastor. Through the aid of the United Society, this was accomplished, and Mr. Armstrong began his ministry in Duluth on September 1, 1928.

IT was during the spring of 1929 that union meetings were held with the First Baptist congregation, just six blocks away, and out of these Sunday evening union meetings there came the thought of permanent union. A survey was made of the community served by both churches, and the results of this survey were even more convincing toward church union. About this time the two churches appointed joint committees to consider the possibilities of union, each church appointing six people. After many, many conferences, this committee reported its findings to the two congregations and moved that at least a temporary union be brought about. In June of the same year the committee submitted a tentative constitution of union to the two congregations which was adopted. The agreement called for a complete union of the churches on July 1, 1929. On that date the people assembled together at the First Baptist Church as one congregation. The joint committee continued its work through the summer months and by November they had prepared a final plan of organization which was adopted by the United Church soon afterward. The two congregations have been one since that time, and after five years of happy married life the prospects point to a long and successful career as a united body. The United Church has really faced very few difficulties between the two congregations. The people have come to know and love each other, being united in spirit as well as in body.

Larger Fellowship

New members come into fellowship with the United Church as Baptist or Disciple members. Their names are added to a common roll. Missionary funds are kept separate, each giver designating where his gift is to go. Members of the United Church attend conventions of both denominations. The young people, likewise, attend the youth conferences of both denominations. The church keeps in contact with all the work of the Northern Baptist Convention and the Disciples of Christ.

The union has been a complete success. New members have been added each year to the United congregation. Although having its birth during a period of economic depression, the church has been able to keep up a very healthy financial program. The church is not in debt, and has property valued at approximately $140,000.

SINCE uniting, the church has been able to carry on a very effective program of religious education. The Church School has been improved in personnel, organization and equipment. Each year a "Religious Education" night is held for the people of the community to permit them to become acquainted with the religious educational ideals of the church. During the summer months the church carries on a splendid program of Daily Vacation Bible School work. This summer witnessed the fourth school with an attendance of 103 boys and girls, primary and junior age. Twenty-three teachers served as leaders.

Important Youth Work

The United Church has been very successful in reaching the young people of the community and city. With three different young people's societies meeting on Sunday evenings, one for the intermediate youth, one for high school young people and one for older young people, the church is making many fine contacts with the younger generation. This year 25 of the young people were enrolled in Leadership Training Camp Conferences. Eleven attended the Tipiwakan Conference on Lake Minnetonka, during June, and fifteen attended the Lake Koronis Conference in July. The attendance of the young people at the summer conferences has a great effect on the work of the church during the winter months. This church sends the largest delegations to all youth meetings in Minnesota. Recently a picture of one of these delegations appeared on the Baptist State paper—"The North Star Baptist." Five young people were sent to Drake University, Des Moines, Iowa, last fall from this church, three of them by scholarship.

EACH year the church conducts a School of Wider Horizons en-

rolling over one hundred people in missionary education. Four schools have been held with a total enrollment of 415 people for the four years. Twenty-four different text books have been used, including such books as "Re-Thinking Missions" and other recent missionary text books.

School Of Religion

In addition to this, the church has sponsored a School of Religion each fall and spring, with the pastor as teacher over a period of six or eight weeks. This spring the pastor used Denny's new book "The Career and Significance of Jesus." Over 75 people attended these sessions. These meetings have taken the place of the Wednesday night prayer meetings. Dinner is served at six-thirty, prepared by a stewardess who is paid for her work. At seven-thirty the young people conduct fifteen minutes of devotions, followed by a forty-five minute lecture by the minister. This coming fall the church is planning a more extensive educational program with the emphasis being placed on "Adult Education."

THE women have combined their work under a Council organization, with three different circles. The circles meet once each month and the Council has a program each month. These women carry on a great program. Their emphasis is not money raising, in fact they raise very little money. Their work is primarily educational, social and religious.

The men have a Men's Club which meets on Tuesday evenings through the winter for fellowship and recreation. The men rent a nearby gymnasium and play volley ball each week. They also support the Daily Vacation Bible School work.

Celebrate Five Years

On July 1, the church held its fifth anniversary celebration. The celebration really began the previous day with a Jubilee picnic in one of the parks. Richard E. Shields, Executive Secretary of the Community Church Workers, was guest speaker. The mayor of the city of Duluth brought greetings from the city. Another guest brought the greetings of the churches of Duluth. Many letters and telegrams were printed in the Sunday bulletin for the people to read.

On Tuesday evening, July 10, the members and friends of the church gave their pastor a "Bon Voyage" party. A varied program was given in the auditorium, the climax of which was the presentation of a big paper boat filled with money to the pastor. Following the program the people were invited into the church parlors for refreshments. The party was well attended and enjoyed by everyone.

Mr. Armstrong has spent six weeks in Europe. He visited England, France, Belgium, Italy, Switzerland, Holland and Germany. In Germany he witnessed the Passion Play at Oberammergau. Upon returning to the United States he preached in New York City on September 2 and returned to his pulpit on September 9.

One of the biggest things accomplished here in the United Church has been the development of the devotional life on the part of the membership. This past year the pastor tried an experiment in daily devotions with his people, printing a devotional guide each week and distributing the same at the morning worship service on Sunday. The effect was so great that the pastor continued to write and print these guides throughout the winter. In all, 27 weekly installments were printed, with many thousand copies being given away. The daily guide consisted of scripture, poetry, devotional thought and prayer. Some of the poems used were written by the pastor. As a token for the value received by this work, the Older Young People's Society had a complete set of these devotions bound and presented them to the pastor before his departure for Europe.

The United Church, Duluth, Minnesota

Cherry Blossoms

Japanese people will be remembered at Washington, D. C., by the cherry trees planted in reciprocity of goodwill between Americans and Japanese. Each year thousands go up to our capitol to view the blossoms on these "cherry trees of good will."

In much the same spirit, Willis Lamott has written "Suzuki Looks at Japan" just issued by The Friendship Press. American Christians will study this book with a kind of yearning for a real view of the real Japan. The author has gathered from a thousand sources, historical, economic, educational and mission facts, pictures in words which will give by far the best real view of Japan as she is today. With a good reading list and a list of Tests and Questions a group could make great sport out of a study of this book.

Mr. Lamott rightly says: "Few people are so difficult to understand as are the Japanese." He could have added "and need it more." "One Japanese is a smile, two are a question mark, three are an insoluble mystery."

Noguchi, that great Japanese scientist who sacrificed his life for the benefit of the world, was one such person. Haruka Suzuki, a composite character of the book, is drawn with deft bold strokes. He is a puzzle. He is chatty. He is religious. He is wise. No enigma after fifty pages, but a worthwhile man of his day, quick, lovable, a fine imitator and withal real.

Kagawa, leader of the Kingdom of God movement, is described as "a miracle." And so this socio-evangelist is to those who know and love him.

The way of the Buddha is first rate reading. The whole background of Japanese culture is given

(Continued on page 19)

Freedom And Union In Vermont

by CHARLES HUNTINGTON PENNOYER

THERE is a common spirit in the community church movement but there is a great variety of methods by which that movement is inaugurated, developed, sustained, led and served. This we might expect and this we certainly learn to be the fact.

Some of the community church leaders have known and thought of me chiefly as head of the Social Welfare Commission of the Universalist General Convention, in which capacity I was once giving all my time and in which service I am still deeply interested. I have continued in that leadership up to the present time, but, the "domination" being a small one, it was not possible to give even one man's whole time to the cause. I have done missionarizing work in the United States and Canada, and even now I am interested as the honorary president of the Canadian Conference of Universalists, Unitarians and Kindred Religious Liberals.

IT may seem strange for some of those who have known me well, especially those whose attitude gave me the first personal name of "community," to really think of me being immediately active as the secretary and superintendent of the Universalist Convention of Vermont and the Province of Quebec. However, it will be easier to accept this as a fact when it is understood that in the Vermont region there are undoubtedly more community, federated, united and various other kinds of union churches than in almost any area of the same population in all America and the world. Moreover, it is also true that in this very region the Universalist cause is more thoroughly related to these unions, in proportion to its membership, than is that of any other denominational group anywhere in the country. So naturally it would be because of my community faith and fellowship that I would be given this present and immediate leadership.

IN this Green Mountain state and vicinity one is impressed with the fact that here has been and is more of state-rights and sovereign-independence consciousness than in any other section. Vermont was a republic for a generation before it became the fourteenth State of the Union in 1794, and it had some very definitely "fighting" arguments with New York and with New Hampshire, and even with Massachusetts, and withstood a great deal of British influence both before and during the American Revolution. It opposed the Federal Government's war of 1812-1814, and only recently made the record complete of being the only State willing to be so "different" as to be alone in its continued Republican party allegiance since the Civil War. The state motto of "Freedom and Unity" was adopted by the Vermont General Assembly, Feb. 20, 1779. (Dwight said that the state was settled by "Universalists and infidels," and that statement may mean more or less than they were very independent minded.) Norwich University was started under the auspices of the Vermont Universalist Convention and so it was fitting that the four day annual convention meetings of 1933 should be held in Northfield, with an attendance of over one thousand especially due to the Centennial Pageant held by the Convention at the University. It was significant enough that the name of the Vt. and Que. Y. P. C. U. and Kindred Liberal Groups should be in use for that part of the Convention. We have (1) Y. P. C. U. of Brattleboro, (2) Y. P. R. U. of Burlington, (3) Y. P. Frat. of Montpelier, (4) Y. P. S. C. E. of Richmond, (5) Y. P. Religious Assoc. of Hartland, (6) Fellowship of Youth of Bellows Falls, (7) Senior Y. P. Socy. of Northfield, (8) Y. P. Friendship Service League of Springfield, (9) Clara Barton Guild of Derby Line, (10) Y. P. Christian League of Bethel, (11) Y. P. Guild of St. Johnsbury, (12) Epworth League of Glover, (13) Y. P. Club of Washington and (14) Y. P. Christian Fellowship of Stowe. The women and men are only less variously organized.

THE local churches are most varied in their organization and association. University Churches, like some others, are congregational in polity, the independent of independents, and most of them not only weak in denominational fellowship at large but also in that representation locally. In some cases, by vision and planning, as well as occasionally by necessity and local challenge, the particular society has become a community church to all intents and purposes, sometimes sharing a minister with another town. Some have community center buildings. Some are definitely federated with the Congregationalists, some with the Methodists, some with both of these groups, some with Unitarians, in one case united with Baptists as individuals in a community church, in other cases working out an alternating of Sunday services between two parishes locally, in another waiting for the broadening of a few minds for a great potential union and in many places otherwise acting as forerunners of union by the broadest spirit. Unitarian Churches are united with the Convention.

THE writer, too, offered a rule of affiliated fellowship, which was adopted unanimously by the Vermont Congregational Conference and then likewise by the Universalist Convention, by which ministers of the federated churches, and the state superintendents also, have voting membership but not pension or discipline rights, in one another's denominational bodies. The Universalist Convention is ready to reciprocate likewise, too, with the other state bodies and that is the next step.

Human Nature Being What It Is

by N. A. McCUNE

"HUMAN nature being what it is," said the general as he lighted a cigar which a colonel had just given him, "you will always have war."

"Human nature being what it is," said the president of the Amalgamated Mouse-trap Industries, "you cannot get rid of competition in business and the race for profits."

Human Nature

In other words, human nature being what it is, you cannot do—anything. But this human nature does not fit so readily into any one formula. You cannot nail together one picture frame and display all human nature in it. H. G. Wells tells in his last book of a certain English sergeant in the World War. This sergeant never took any German prisoners, and when Germans surrendered he ordered them murdered. Like it or not, that represents human nature. Two English soldiers were buddies. They drilled and fought side by side for months. One morning at daybreak they went over the top together. Only one came back. The other lay out in No Man's Land, calling.

"May I go to him, sir?" said Buddy Number Two to his captain. "You will never come back," said the captain. "It's too bad, but you had better forget it." "But sir I must go. I can hear him calling to me." "Well then, go, and good bye."

Rolling In Money

THERE was a man some years ago who lived in a midwestern city who made money with almost unbelievable rapidity. Money literally rolled in. What are pipe dreams with most people with him was solid reality. And the more he got the meaner he became. He had considerable vacant property in the city and he would never permit boys to play on his lots. More than once he was seen driving children off his property. When he died the boys and girls for blocks held a jubilee, chasing each other all over the verboten lots and shouting, "Old Pearce is dead! Old Pearce is dead!" Old Pearce certainly represents a large area of human nature.

About the time of this undistinguished gentleman there was another man in an adjoining state named Hall. He also indulged in the solid realities of seeing money pour into his treasury. He made his money in aluminum. He found a way to commercialize aluminum because of a remark he had heard his chemistry professor make one day in class. When the money mounted up to seven figures he did not know what to do with it, so he began giving it away. He never forgot the class room where he got his big idea, and as a result his alma mater shared in the good things that came to him, to the extent of at least twelve million dollars. He gave money to other causes. He appreciated art, literature, music, loved the church and his fellow men. We like to be told that he represents human nature, and he does.

Human nature seems to be almost anything. When a man says, "Human nature being what it is you can't . . ." one immediately begins to wonder what particular part of the status quo he is interested in maintaining. It is a convenient formula for shutting off effort. Maybe it is true that man is only a forked radish, or, to use a more recent description, that he is a piece of portable plumbing. But that is on the physical side. On the spiritual side he claims kinship with the angels. He may have in him the unconquered ape and tiger, but he also has the unrealized spirit of God.

Nothing Impossible

It can be literally said that human nature is capable of anything. Nothing is impossible. That was the teaching of the prophets and of Christ. It is the experience of religion and education. Benjamin Kidd declared,

> "There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or abolished in a generation."

HUMAN nature being what it is, there is nothing which cannot be done. The endeavor to get rid of war seems hopeless at present, but it is as hopeful as human nature itself. Government can be changed if necessary, social justice can be achieved, competing churches can be merged and taught a new song, religious education can be vitalized, ponderous war machinery can be placed in museums alongside the armored suits of the middle ages. Dear old human nature is abundantly capable of fooling those who have profited most out of its exploitation.

Old Testament Life and Literature

By I. G. Matthews. MacMillan.

PROFESSOR Matthews first published this book in 1923. Since then three editions have appeared, the fourth and latest revised in 1932 and printed in 1934. As in former editions, this latest reveals the evangelical scholar thoroughly acquainted with the conclusions of scholarship and yet deeply committed to the ethical and spiritual concept of life. The addenda bringing the critical conclusions of the scholarship of the age up to date, are exceedingly valuable. So also is the chronological table giving the facts of the Old Testament life and history under five categories—Hebrew History, Hebrew Literature, Small Nations, Syria, and Egypt and Nile Valley. The professor of Old Testament Literature and Exegesis in Crozer Theological Seminary has rendered the intelligent Christian a real service in this revised volume.

—*W. A. Harper.*

Washington Thinks Of The New Deal

by OSCAR J. RANDALL

A FICTION with which every Washingtonian is more or less familiar is the supposition that those who reside in the capital city are more conversant with administration affairs than other citizens of the country.

To quote a classic phrase, about all we know of these matters is what we see in the papers.

In this connection it may be observed that approximately 60,000 adult residents of this city are federal employees. As such they are primarily concerned with the business of the particular branches of the government service in which they are employed. Their first-hand knowledge of the doings of other departments and bureaus is, consequently, somewhat limited. Their main source of information is the local public press and current magazines.

GOVERNMENT employees, for the most part, are a cross section of the population of the states. They keep in touch and in tune with the sentiments of the folks "back home." Their political philosophy is pretty largely home grown.

So far as they are affected by and understand them, Washingtonians have reacted to the New Deal and its concomitants in about the same way that our citizenry at large have done; favorably, I should say. At first, nearly everybody was for the NRA and the rest, even the economy program. They were hopeful, even though not overly expectant, that these measures would prove to be definitely beneficial. Almost every home and business place put up the appropriate blue eagle. Then there followed a period of holding the breath, waiting for the promised results. They are still waiting.

It is generally agreed that there has been some improvement, but it is being pointed out that the ultimate cost is borne by the consumer class and that the final day of reckoning will come when the taxpayers have to foot the bill. Others say that it is but an emergency measure, while a small group persists in declaring that the New Deal is the entering wedge of a process by which our constitutional form of government is destined to be radically changed—as it needs to be, they say.

By proximity to what is going on, the many doings of administration leaders are lacking in the dramatic element which arises out of remoteness from the scene of action. The seasoned government worker takes it all with a dubious shake of the head.

Nor is unemployment so acute a problem. Barring a 15 per cent reduction in salaries (10 per cent of which has been restored) and a few hundred dismissals incident to departmental reorganizations (many of whose personnel have been appointed to other jobs in recovery units), the government pay roll has maintained its status quo.

The average Washingtonian does not have the personal interest in the New Deal because his financial position is reasonably secure. Even the base ball games are well attended.

THE President, as the symbol of the New Deal, is personally popular. This popularity and the belief that he is deeply sincere in his devotion to his program of reconstruction have held in check many who are disposed to resent what they call encroachments upon the personal liberties so long the proud boast of Americans. This attitude is being encouraged by such statesmen as Senator Borah and by political leaders like Henry P. Fletcher, the new chairman of the national Republican committee.

A RECENTLY approved NRA code is said to prohibit the sale of ready made two-pants suits (custom made exempted). The man who said he didn't like two-pants suits because they were too hot has at last been vindicated. But such regulations do not increase the consumer's admiration for the New Deal.

The final count of the Literary Digest poll on the President's policies shows that the District of Columbia voted 3,861 in favor of them as a whole and 2,902 against. This result is significant. Now there would likely be a smaller margin in favor of the New Deal. As one who voted affirmatively—and would again—it seems in fairness that I should say this.

The Imperishable Puritan

Child of Aeons and of nations,
Ever living, ever dying,
Ever being born,
Countless are your incarnations,
Purging, burning, sanctifying
Son of love and scorn.

Shining names to you are given;
Noah, Jeremiah, Jesus,
Francis, Huss, and Paul;
Sternly, bravely have you striven,
Seeking what our God decrees us,
Virtue over all.

Child of passion, fearless fighter,
Round whom righteous forces rally
When foundations reel;
Earth is greater, better, brighter
For your life's eternal tally
On the side of commonweal.

CHAUNCEY R. PIETY

Liberty College

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REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

Divine Society

(Continued from page 9)

dirty politics, unjust political and professional ethics, corruption in private and public places; the misuse of wealth, and the mal-distribution of the necessities of life? The sufferings and needless privations growing out of these social and economic evils have been in evidence since man began writing history. It is not for lack of knowing that such conditions exist that nothing is done. Nor is it that mankind doesn't know what to do. The answer is that there are too few right-minded, cleansed, redeemed, regenerated, reborn individuals.

WITHAL the Christian Church has been a private partner, and silent executor, living on the patronage, enjoying the immunity, and harboring the spirit of a social order which has grown up under the aegis of unregenerated man. It has been preserved, from Constantine on, by unscrupulous and uncritical laymen who have bought and sold the clergy, or when such could not be done, kicked them out from the ecclesiastical fold.

O wretched society that we are, who shall deliver us from the bondage of this death? Let St. Paul answer, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

But how?

"In this the children of God are manifest, and every man that hath this hope in him purifieth himself even as he is pure."

To recognize this evil condition of mankind with its evil consequences, and to understand that the unregenerated nature of humanity cannot by itself overcome the condition, is to look with the apostles to God for deliverance.

God-Centered

That we have not looked on High, is profoundly revealed in the fact that today there are multitudes everywhere who seek salvation through man's own efforts. This facile faith has even given birth to humanistic cults, who look no higher than the laboratory for assistance. Having exhausted Freud, they turn to chromosomes.

Yet, if we were consistently logical, we ought to know that a self-centered animal cannot become cosmos-centered by the mere rite of studying and surveying the stars, or by digging deeper into the labyrinth of the mind. Such processes only serve to inflate the ego. "Man is greater than the stars, for he can look upon them," we glibly quote.

THE Master's remedy for self-centered, animalistic, sinful nature, is to become God-centered. And Christians know this. Know it so well that it has become a platitude. Yet very few reveal any evidence of being God-possessed. Once in a while it happens, and we have a St. Francis, a Kagawa. The rest of us keep on being selfish. It is the collective selfishness of "good" people that make wars; steal from the poor; lay waste by exploitation the masses, and by a system of usury (respectfully referred to as capitalism), place premiums upon greed, accepting returns as just rewards that compensate individual effort. Now all this is perpetrated by well-intentioned individuals acting from motives of self-interest, which in turn are engendered by fierce passions and instinctive hungers demanding satisfactions, graphically described in apostolic language as "The lust of the flesh, and the lust of the eye."

Divine Method

This is the Divine method, process, by which life is invested with meaning and value. A human life in and of itself is worthless. Apart from God life can have no meaning, and at best only potential value. The great experiment of earthly existence finds its meaning in the opportunity presented to each individual to discover God, and to identify oneself and one's fortunes with God. God is then the Integrating Process; the Summum Bonum; the Light that enlightens every man, if he so wills, that cometh into the world.

Open Letter To Golden City

My dear colleague:

Your letter, published in the issue of the CHRISTIAN COMMUNITY for July 21st, was most interesting, for you were describing a situation which prevails in altogether too many communities. I well remember that there were thirteen competing churches in the community of 2,800 where I preached my first sermons.

And there is clearly only one ideal solution for the situation you describe. A population of 1,200 could support and maintain one strong church. This one church would foster the happy community spirit now existing, would extend that spirit into many new areas, and would serve as a focus for all community interest projects. Such a church would unite the community, not divide it.

In many communities, the various denominational churches represent different social groups in the community. People of one sort of interest gravitate to one church, a quite different type to another. There may be no reason for the existence of one church which appeals primarily to the employing group and the professional men, and for the existence of another church which claims the allegiance of the employees. There may be more reason for the existence in the community of a church which directs its ministry to the liberal, educated element in the community while a second church takes a much more conservative position. Such factors as these are not provided for in the New Testament, to be sure, but they may underlie the existence of seemingly competitive churches. The problem of church unity is not a problem of denominational loyalty alone. The community church must assume as its task the fulfilment of the differing needs of all the people of the community. In those communities in which there is wide divergence of social and economic position, of education, of theological point of view, and that means most communities, this will not be an easy task.

But you seem sure that the interests and viewpoints of the residents of your community "are to an unusual degree the same." Apparently, then, the only obstacle to the establishment of the one ideal church which you need is denominational loyalty and machinery. The efforts of the denominations in times past to organize and maintain churches, often without regard to the need for such churches, seem quite inexcusable. Without doubt the three denominations involved in your community have wasted considerable money in keeping these three churches alive, while one church could have been supported locally. But, as Dr. A. E. Holt and the editors of the *Christian Century* have been pointing out, the denominations are coming to recognize, somewhat tardily, to be sure, the fact that the frontier is gone, and that we need fewer and better churches.

The question for your community to answer, of course, is whether you can afford to await such a happy solution of your problem. One method of procedure would surely be to en-

(Continued on page 17)

The Story of Service

Success In Merger

Baptists, Christians, and United Presbyterian churches are united in the Federated Church of Blue Mound, Kansas. The minister is R. D. Dierdorff. Since 1916 these churches have worked happily together. They wrote their own simple form of agreement and the Federation was a success from the beginning. The Methodist church did not federate. They cooperate, however, in a vacation school and union services during the summer. The young people are especially active in the church and a junior children's society has made rapid strides during the last six years. Besides those mentioned above, members now include Episcopalians, Methodists, Lutherans, United Brethren, Catholic, and one Quaker. The church is handicapped on account of lack of space for the church school. They plan new quarters when conditions warrant.

New Work Begun

Presbyterians operated a Sunday School at Booneville, Oregon. Then came the new dam. The government began operations at this site and things began to happen. A Community Church was organized under the auspices of the Home Missions Council of Oregon and the Portland Council of Churches. A minister is being secured and local residents and many of the contractors have shown fine interest in the new work. The dam is to cost $31,000,000. Government projects seem to prefer the interdenominational organization of religion. It makes less trouble they say in making it as broad as the community and more serviceable to all.

Laymen Work

Although not having the services of a regular minister at present, the Community Church, of Rexford, Kansas, reports interesting activity, especially in its missionary and religious education programs. Many denominations are represented in the membership.

Chebanse Solvent

An all-day Jubilee was held on September 2 at the United Church, of Chebanse. At the morning worship service Frank L. Breen and W. T. Ward, former pastors, preached. Pot luck dinner at noon was followed by an informal program. Supper was served by the Builders Class of which Mrs. William Clausen is secretary. The Jubilee was in celebration of many material improvements, such as the new fire-proof roof, new glistening white paint, new front steps. A balanced budget for the church year with all salaries and expenses paid in full was an additional cause for rejoicing. John Paul Jones is minister.

Student Minister

L. Thelbert Cagle, former pastor of the Martinsburg, Missouri, Community Church, has been called to the Community Church of Conesus, New York. For a year he has been assistant minister of the Atlantic Avenue Baptist Church, Rochester, New York. Mr. Cagle is a graduate of Central College, Fayette, Missouri, and has studied a year at the Bible College of Missouri. He is now a middler at Colgate-Rochester Divinity School, Rochester.

World View

Word from Mrs. J. R. Dilworth of the Woman's Missionary Society indicates that the Community Church, of Table Grove, Illinois, carries on a fine world service program.

Remodel And Repair

Announcement is made by E. M. Conover, director, Interdenominational Bureau of Architecture, who has had several conferences with government officials in Washington, that the government's plan to insure loans of from $100 to $2,000 for property repairs, remodeling, and to prevent further property deterioration is applicable to loans to churches. Further information furnished freely from E. M. Conover, 105 East 22nd Street, New York City.

Missionary Weds

Miss Ruth Fisher, daughter of R. B. Fisher, minister of the Community Church at Clarksville, Iowa, after teaching high school for the past three years in Seoul, Korea, returned home this summer and has recently been married to Irvin A. Mills of Iowa City.

New Pastorate

Percy M. Hickox has been called to serve the Federated Church of Woronoco, Massachusetts. Dr. Hickox was formerly in Worcester and will continue his supervision of the religious activities of fifteen camps as chaplain of the Southern Massachusetts District of CCC camps.

Calls Minister

The Church of Wide Fellowship of Southern Pines, North Carolina, has invited C. Rexford Raymond to its pastorate, where he will begin his duties this month. Dr. Raymond has been executive vice-president of the Southern Seminary Foundation of Nashville, Tenn. The former pastor of this church, Elmer W. Serl, has moved to Delavan, Wisconsin.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

New Union

Protestant work in Siam has been united through the organizing of the Church of Christ in Siam made up of the Chinese churches and the Siamese churches. The National Christian Council, also a union organization, led in the movement, aided by the missionaries. A constitution was drawn up, similar to that of the Church of Christ in China and based on that of other national churches. A campaign of education attempted to acquaint all Siamese Christians with the proposed move. Boon Itt, who received his education at Bangkok Christian College and Silliman Institute in the Philippines and studied in the United States, has been selected as leader in the national church union movement.

Largest Institute

The 1934 Pastors' Institute held jointly by the Divinity School of the University of Chicago and the Chicago Theological Seminary in August was attended by 365 pastors and their wives, from 25 denominations and 39 states, representing an interesting cross section of American Protestantism. During one evening session, the remarkable talking picture recently completed by the Oriental Institute, "The Human Adventure," depicting the explorations of the 14 great archaeological expeditions of the Institute, was shown accompanied by a brief address by Charles Breasted. Other evening speakers were Dr. A. E. Holt; Professor Gregory Vlastos of Queen's University, Kingston, Ontario; Dr. W. S. Sadler, eminent Chicago psychiatrist. Courses of study dealing with many subjects of world, religious, educational and social interest were conducted during the morning hours by excellent leaders.

Goes To India

Ralph Richard Keithahn, of Gann Valley Community Congregational Church, South Dakota, is planning to return to India shortly. Mr. Keithahn spent five years in South India with the Madura Mission and in connection with the South India United Church before his return to the United States four years ago.

A Year's Experiences

J. Robert Hargreaves, the Secretary of The Joint Advisory Committee on Community Cooperation of the Federal Council of Churches, Home Missions Council and International Council of Religious Education, in his annual statement presents the following impressions from the year's experiences:

A—This work is not a promotion effort but rather the recognition of a trend of feeling and desire which is constantly becoming more and more manifest. Unity of effort in the interest of the individual and the submerging of the emphasis on the institution will soon take the form of a demand which cannot be denied.

B—We are conscious of a growing willingness to recognize, as definitely religious, that spread of spiritual interest now manifest in a widely diversified area of human activities such as the schools, the service clubs, the farm youth clubs and several other volunteer organizations. Efforts we once termed secular we are now considering specialized agencies in the work of God's Kingdom. We are realizing with increasing joy that the Spirit of Christ is not regarded as confined to the institutional channels of organized religion, and that any attitude which might infer proprietary relationship, or even priority of privilege in the claim of Christ's leadership will be detrimental to the cause for which the church stands. We are learning the meaning of Jesus as a world ruler, and a world possession.

C — Together with this widening conception of The Kingdom forces, we also notice among leaders generally an attitude which welcomes the idea that the church is the force peculiarly fitted to conserve that essence of our culture which is spiritual, that it has a distinctive philosophy of life to propagate, and there is even a desire to consider it the custodian of the oracles of God. In measure as church leaders forget the institution and cease to defend it the public seem inclined to give it a place of distinction.

D — The great opportunity of the church lies in its growing ability and tendency to make itself a vital part of its community looking to the cause of spiritual development, not as though possessing a realm nor yet as one institution among the many now having character building aims, BUT RATHER AS THE INSPIRATION OF ALL FORWARD AND UPWARD LOOKING EFFORT.

Open Letter

(Continued from page 15)

courage united action by the three churches in as many community service projects as possible, the holding of union services, the exchange of pulpits. A survey of your situation would help. Find out the exact relative strength of the churches, the amount of "home mission" money expended in the community annually, and, if possible, measure the similarity of ideas and interests in the membership of the different churches. The results of such a survey, published in the community and submitted to the ecclesiastical authorities, might astonish you.

The alternative is drastic action. Suppose you called a meeting of representatives of the churches and proposed the formation of an independent, community church, or, at least, the federation of the three churches. If you could secure some assurance in advance that such a move would receive the approval of the ministers and of leaders in the churches, the revolution might be accomplished without bloodshed. But it would seem almost certain that any move which did not include the counsel of the local ministers, or which ignored any significant objecting minority would not achieve the result you want. The last state of that community, religiously, might be much worse than the first.

The church to which I minister is in a new community and has not faced your problems, for there is no tradition of loyalty to denominational churches. In a near-by community there are now two Protestant churches where once there were three. One of them is a community church, the result of an attempt at union a few years ago. In its membership it includes the former strength of two churches, and a few who "came over" from the third. But there is less harmony and cooperation today than there was in the days of the three churches. Remember that men have started out to realize the golden dream of uniting all Protestantism in one Christian fellowship, and succeeded only in founding a new denomination. It can be done locally.

If there is little or no denominational loyalty in your community and it is impossible to secure your ends through pacific pressure on the denominational authorities, then it is time for the three churches, not the town, to take the matter in their own hands, and join the fellowship of independent community churches. I hope that you will keep other ministers and other churches informed of your progress in dealing with this most urgent problem.

Cordially yours,
R. W. McEwen,
Flossmoor, Illinois

Religious Digest

Revitalized Protestantism

By E. J. Urch

PROTESTANTISM must be more than mere sectarianism. Sectarianism has provided churches in communities where no more were needed, thus leading to duplication of efforts and overlapping of parishes. Once a community is overchurched, the full accomplishment of a Christian mission there is not only unlikely, but quite impossible, and the efforts that might have Christianized the community thoroughly are being largely spent in denominational self-preservation. Sectarianism confuses the layman and forces him to make weak apologies for his particular denomination.

If Protestantism is to do its share in Christianizing society, it must reduce sectarianism in a Christian society.

Making denominational organization really subservient to vitalizing human society with Christian purposes is a mission of modern Protestantism. A definite philosophy of religion, a philosophy of life that does not vary in essentials among all Protestants, a social and ethical idealism growing out of the teachings of Jesus, are the foundations on which a revitalized Protestantism must be built.

—*Advance.*

A Neglected Language

By Henry S. Drinker, Jr.

JUST why, in the history of civilization of different nations, there have been different fashions in music would be an interesting subject of inquiry. In Thomas Morley's day it was the fashion for cultured people to sing and play together, not for an audience to hear, but solely for their own pleasure and musical experience. Music was to them a form of speech, another language, used informally every day to supplement words in expressing emotion.

A hundred years after Morley, Handel started England singing his oratorios and developed the great choruses. Still another hundred years later, Paganini and Liszt, with their followers, set the whole world agog over virtuosity.

While in the United States we have as yet no such important musical history, our musical taste has been immeasurably improved—witness the present popularity of Bach and Brahms; but how many of the thousands of intelligent men and women who attend all the concerts use music themselves as a means of self-expression, or even realize the possibilities of doing so? With music as a form of passive entertainment at its zenith, music as a language, a form of speech available to the ordinary man and woman, is generally neglected. Doubtless performances by amateurs are greatly inferior, from an artistic point of view, to those of the professionals. Our present concern is not, however, for the effect of amateur music on the listeners, but for that on the performers themselves, whose musical development can be adequately achieved in no other way. By actually singing or playing together a great musical composition, the performers attain an intimate conception of its beauties and of the art of reproducing it.

At this very moment we are on the threshold of an era which promises a veritable musical renaissance, provided only we make intelligent use of that part of our new-found leisure which we devote to the fine arts.

—*Recreation.*

What Next In Hollywood

By Michael Collins

THAT the movement against indecent pictures is far-reaching there can be no doubt. That the crusade has affected Hollywood is also obvious. In short, the whole movement seems well on the way to becoming a glorious success. Nevertheless, the present writer is by no means completely sanguine.

One major defect in the campaign is that we have no official criteria. How are we to know which pictures are indecent and immoral? By the titles? By the advertising? By the reviews? * * * * *

To summarize, there seems to be need of some kind of objective norm, some form of list. But, as we have seen, a grey list would only cause dissension, while a white list would be prudish, ineffective and unfair. A black list, on the other hand, would cause no dissension, would not be prudish or unfair, and could not fail, it would seem, unless we are prepared to admit that the "Index Expurgatorius" is psychologically unsound. The only reasonable alternative to this program, it seems to me, is a complete boycott of all pictures, such as is already operative in two dioceses. But it remains to be seen how long the mass of the Catholic people can be persuaded to practise what must seem to most of them heroic virtue. I doubt if this period would exceed three months—an insufficient time for the thorough and permanent disciplining of Hollywood.

—*The Commonweal.*

The Church

TO KNOW that the heavens declare the glory of God;
To understand that he made the outgoings of the morning and the evening to rejoice;
To see loveliness in the star and the flower and the sea;
TO LOVE the laughter of little children;
To be kind to God's creatures;
To promote understanding and brotherhood among men;
TO BE just, kind and considerate of the rights of others;
To share the good things of life with other people;
To live above prejudice, to work for the social good;
TO BE willing to experiment in order to achieve a more just social order;
To love my neighbor as myself;—
This is to be a worthy member of the Church.

FRED W. HELFER

Fissures In Red Utopia

By Carl D. Soule

NOT since the days of the French Revolution has a political-social-religious movement so stirred and affected the world as Russian Communism.

All movements rise or fall in permanent popular approval and in history depending upon their ability to face the question, "What kind of a person can and does this movement produce?" What kind of a person can Communism produce?

We grant that the Communist makes an ideal person as far as his earnestness, his practical-mindedness, and his democratic spirit are concerned. The same, however, cannot be said concerning his love for all men, his desire for peace, and his unbiased mind. Few things strike one with more force in the Union of Soviet Republics than the "fist-fulness" of the present movement. It is a fist of hate and ill will for all classes not proletariat and all nations not Communistic.

Some one may inquire, however, what movement in the world today does create the ideal man? Fortunately there is a force in the world today which has produced ideal persons, is producing at present more such persons than at any time in its previous history, and will produce more in the future. I refer to the Way of Life lived by Jesus and manifested by many since His time.

There is a balance in personality between earnestness and winsomeness which Communism is powerless to bestow but which is the essence of the Christian movement.

It is commonly believed that Communism is a movement of great progress and will some day be hailed as the world's greatest way of life. This is a boy's over-evaluation of what seems to be Utopia, but which has great fissures running its entire length.

—Zion's Herald.

Cherry Blossoms

(Continued from page 11)

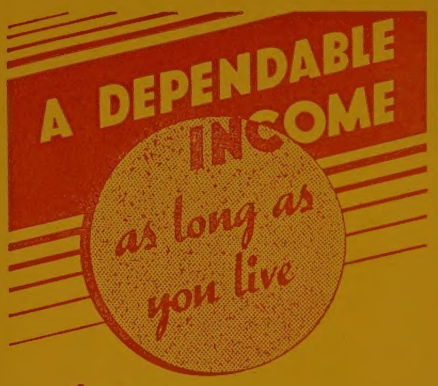
and one feels the pull of Shinto—to venerate and obey the emperor—for such loyalty is taken for granted. Suzuki was introduced to Christ by the "foreigners" and he never forgets it. The New Testament and Old are venerated for their living vital messages. These are not cold literal words of history. They pulsate with living truth. They soothe like cold water to a parched throat.

Social gains come in for a large section of the book. The forgotten farmer is there also. Japan Christian Year Book for 1933 lists for Suzuki an increasing number of Christian social organizations. Two hundred and eighteen separate institutions are listed. Medical, Schools for deaf, institutional churches and neighborhood houses are there.

Newspaper evangelism is another approach peculiar to Japan. A Christian message is inserted in the paper. Inquirers are pointed to places for further instruction. How real! Union enterprises such as Christian Literature Society and the Book and Tract Society make an impressive display of publications. Japan has a Revised Union Hymnal of which 180,000 copies were sold in sixteen months!

Mr. Lamott says truly: "When in America the adjective 'Christian' becomes more nearly synonymous with 'Christlike' then the thoughtful Oriental will incline his ear more readily to the gospel."

R. E. S.



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